2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

581 778 796 village, and that they endeavored by selective marriages to keep the bundles and the associated ceremonies within their group.

584 The Mandan taught their children that they should marry by the same method as their parents married. An analysis of the various methods of marrying will illustrate the significance of this Mandan rule.

584 437 778 583 The method used by the most distinguished families was known as "choosing a son-in-law and buying him a sacred bundle." The parents of a young woman who had reached the age when she should marry selected a young man who had a good reputation as a warrior and hunter and whose family owned an important ceremonial bundle. They would buy a white buffalo robe from some of the hunters or trade corn and horses for it with one of the many tribes that came to the village each fall. These robes were highly valued and would cost a family a high price in horses, garden products, and robes. Having secured one of these robes, they discussed the proposed marriage with the oldest daughter and secured her consent. It was important to get the daughter's consent, since, should she refuse after the marriage arrangements were instituted and run away, the village would learn of it and speculate as to the causes for her action. A daughter was expected to obey her parents and forget any other young men she had been seeing.

584 431 778 The young man was invited in by the girl's father, and an offer of marriage to the daughter was suggested. A robe was put down, and he was asked to sit on it with the young woman. The white buffalo robe was put over their shoulders, and they were given food prepared by the girl's mother. If the girl had younger sisters, they sat with him and became his wives when they were grown. The girl's brothers brought their new brother-in-law horses. As soon as the food had been eaten, he walked out and onto the top of his father-in-law's lodge, where he addressed his father's sacred bundle, announcing that the white robe was offered to his father's gods. His father's sister would come to the lodge when hearing him make this announcement and take the robe down to care for it until he performed the ceremony.

585 431 778 Having made the vow to perform the rites, he began collecting robes and other property and was assisted by his wife and

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

potential wives, his brothers-in-law, members of his own age-grade society, members of his wives's age-grade society, and the younger people of his clan. He paid the people occupying the Okipa lodge to vacate for the duration of the ceremony and selected berdachès to sweep the lodge, remove the ashes from the firepit, and repair the sweat lodge. On the date announced for the ceremony, the goods to be given away were taken into the lodge and hung on a line in full view of the spectators. Among them he hung the white buffalo robe where all could admire it. All the men and women having rights in his father's bundle and related bundles were expected to attend and to receive goods. The wives passed around food from time to time.

Those with singer rights directed the singing of the sacred songs. At the end of each song the young man and his wife would present a robe or other article of value to one of the older participants, who would pray to the white robe, asking it to give the young man and his wife or wives success in all their undertakings. He would then give the young man and his wife a small article from his sacred bundle. While the ceremony was in progress, the father's sister remained seated on two buffalo robes with two robes wrapped around her and one held in her hands, these constituting her payment for taking the white robe down from the lodge roof and protecting it until the ceremony was performed.

When the people who were invited had rights in the Corn ceremonies, they were paid to paint the white robe with a design of a corn plant. The one painting the stalk received a horse; for each ear a robe was paid; he paid five robes for the tassel; for each root, a robe was paid. The elaborateness of the design was in a large measure determined by the amount of property acquired for the ceremony. The robe became a part of his ceremonial bundle and was opened during the Corn ceremonies.

If the ceremony was given to the sacred cedar, which was believed to represent Lone Man's body, the robe was draped over the sacred cedar at the termination of the ceremony and became the property of the WaxikEna clan. If the ceremony was to Bird bundles, after the painting was completed, it was carried out onto the prairie where it was draped over a post and

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

585 778 left there to disintegrate. If the ceremony was to the various Holy Women, it was wrapped around a figure representing an old woman and placed on a pole erected at the side of the wife's lodge.

585 778 431 The ceremony completed the marriage, and it was believed that the wife or wives were married to the husband's ceremonial bundles. A marriage in this manner brought together all the people of the village and usually a large number of people from the other villages; those having rights in the ceremony came to receive presents, and the others came to see the presents but more particularly the painted white robe.

584 583 A second class of marriages was known as "marriage by exchange of presents." The young man's parents selected a young woman who was acceptable to their son or who had received some attention by the son. The young man's parents went to the girl's parents and offered them a specified number of horses for their consent to the marriage. If the marriage was approved, the horses were taken to the girl's lodge and tied to the door. The girl gave the horses to her brothers, who were expected to give her an equal or greater number, which she took to the young man's lodge and presented to his father.

585 The marriage ceremony was held four or five days later to allow time for the preparation of the feast. The food was prepared by her mother and brothers' wives, who, on the designated day, carried the food to the young man's lodge and left immediately without waiting for the completion of the ceremony. When the women returned, the girl left for her prospective husband's lodge, leading the horses. The young man's relatives were gathered in the lodge, and a woman who had been married in this manner was selected to pass the food. Each of the young man's female relatives brought presents which were stacked in a pile. The act of eating together completed the ceremony. Word was then sent to the girl's parents, and the females of the lodge came for the empty vessels and took the presents as their own.

591 The husband's mothers and sisters presented her with presents which consisted chiefly of clothing, and she remained with her husband in his parents' lodge. She assisted with the work but was not considered a co-owner of the lodge property. In the

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

831 171 among the Arikara and Hidatsa. The men boasted their love exploits, and carried often about the village small bundles of sticks each representing a conquest, or one large stick with stripes indicating the number; this was also a Hidatsa custom.

585 When a man wished to marry, after obtaining the girl's and the father's consent, he led horses to the door of the father's house and tied them there. Then the father took the same number of his own horses and tied them to the young man's door. After this the girl cooked corn each day and carried it to the young man's house for a certain number of days. Then the young man went to the father's house and claimed his wife. The young people either built a new home or lived with one of their parents, in which case the father remained master of the house. 587 On marrying an eldest sister, a man acquired the right of marriage over all the other sisters. Catlin tells us that the girls usually married at from twelve to fourteen years of age.

858 601 606 551 Children were never disciplined and were always humored by their parents who seemed to be very fond of them. The father's brother and sister were called father and mother. The mother's sister was called mother and her brother uncle. Cousins called each other brother and sister. The mother-in-law was not permitted to address her son-in-law till he had come back with the scalp and gun of an enemy. Someone was usually paid to give the child his name, which was chosen by the parent.

776 RELIGION:—The religious ideas of the Mandans resemble in a number of respects both those of the Sioux and the Arikara. While there are a number of deities, there was one among them to whom special veneration was paid. This one, the creator of the earth and everything in it, and of men, was called the Lord of Life.[1] Next after him came the First Man to whom the Lord of Life gave great power and who acted as a sort of mediator for men. Catlin says he was the only person saved from the great deluge, and he played an important part in the Okeepa. He was worshipped and sacrifices were made to him. Next was an evil spirit who, though powerful, ranks far below the First Man. Fourth on the list was Rokanka-Tauihanka

[1] Maximilian: p. 419.

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

ten horses, and fastens them to the hut of the young woman, who gives them to her father. The latter then takes other horses, and if he has them not himself, his relations assist him, and these horses are fastened, in return, to the hut of the intended son-in-law. In such a case an estimate is previously made of the number of horses possessed by the woman's relations, for all presents are returned in equal number. The bride next boils some maize, and daily carries a kettle or dish filled with it to the hut of the bridegroom. After some time has elapsed, the young man repairs to the hut of his bride, where he passes the night with her, and the marriage is considered as complete. The young couple often continue to reside in the hut of the father-in-law, but they more frequently build a new hut for themselves; sometimes, however, they afterwards separate. The father-in-law is, subsequently, the principal person in the hut; everything depends on him, and is done on his account, and for him; if game is killed, the flesh is first presented to him, &c. There are often many children in these Indian families; some had as many as ten; yet, on the whole, the Indians have not so many children as the Whites, doubtless because they keep them longer at the breast. They are extremely fond of them, but the children are often weak and sickly, in consequence, it is supposed, of the hard labour which the women have to perform. I was universally assured, that the new-born children are of a reddish colour. The births are, in general, extremely easy, and the mother bathes in the river immediately afterwards, even if it is frozen; in ten days the child is considered as safe, having got over the most dangerous period. A person is paid to give it the name chosen by the parents and relations. The child is held up, then turned to all sides of the heavens, in the direction of the course of the sun, and its name proclaimed. They have cradles for their infants, consisting of a leather bag, which is suspended by a strap to a cross beam in the hut. These cradles of the Mandans are not so elegant and beautifully worked as those which we saw among the Sioux and Assiniboins. The children of these Indians are subject to no kind of discipline whatever; they may do and say whatever they please, and nobody finds fault with them. Everything is done to excite a spirit of independence and self-will in the boys; if the mother speaks to one of them, he will very likely slap her face, or kick her, nay, sometimes he will do the same to his father, who says, coolly, bowing his head, this boy will one day become a famous warrior. The men sometimes treat their wives very brutally; and it has not unfrequently happened, that a woman, after such treatment, has left the hut and hanged herself on a tree. This lately happened in the case of an aged woman, whose grown-up son had ill-treated her. She was missed, and was afterwards found suspended from a tree. The women have nothing to indemnify them for their incessant and laborious work, not even good clothing, for this right of the fair sex in Europe is claimed among the Indians by the men. It is singular that these women, who are condemned constantly to work like slaves, refuse to do any work whatever if they marry a white man, and, the Whites being entirely in the power of the Indians, and the relations of their wives, they are obliged to submit to this. Sisters have great